



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

Intentional Communities And The Development Of Social Engineering

by Ernest B. Cohen and Elaine H. Cohen

The following article was a paper presented at FutureView, Washington, D.C., July 18, 1989. It has been condensed by the authors.

The February 1988 annual meeting of the American Association for the Advancement of Science was divided into three areas: a) Physical Sciences & Technology, b) Life Sciences & Technology, and c) Behavioral & Social Sciences. Missing from the third area is the word "Technology." Some time during the next decade, Social Scientists will turn their attention to the biggest challenge to humanity: Developing a social structure appropriate for a world of high technology and concern for ecology. It is a safe prediction that the knowledge gap will eventually be filled by development of an applied Behavioral Science, or what might be called "Social Engineering." That it will be done is certain; when, where and by whom the projects will be initiated, is not yet known.

The idea that human intelligence will be applied to change the structure of society itself is as frightening to most people today as many of the prior achievements of physical and biological technology were to people in earlier times. For example, many basic medical advances (e.g. vaccination) were attacked as unholy technology in areas which humans were not meant to intervene. Even today, we

see the same outrage with regard to fundamental research involving genetic manipulation in plants and animals, let alone any possible applications to human beings. "Genetic Engineering" is coming, because we, as a species, have never yet refused to apply some item of technology that appears to offer benefits to at least some individuals.

In a like manner, the concept of "social engineering" is feared today, and would be damned by political leaders if they thought there really was any possibility of it being applied. However, Social Engineering will be applied precisely because an increasing number of individuals will see it not only as ethically acceptable, but as an essential step toward the better world we all desire. All positive applications of other technology depend upon individual humans, in their social matrix, making constructive decisions on pollution, weapons, energy, population limitation, food production, transportation, etc.

Social technology is potentially dangerous, and the fears of many critics are well-founded. The world's limited experience with social engineering consists largely of writing utopian books, such as Walden II by Skinner; and the many attempts to remake society by revolution. The first group of projects are generally naive and unworkable.

The second group (the French Revolution, Cambodia, and of course, Communism in Russia and China) have generally produced human suffering. However, this must be compared with the human suffering that accompanied the early stages of the industrial revolution, before the new wealth improved the living standards for whole populations in the industrial nations. Basing large-scale projects on inadequate information usually leads to disaster.

Developments within the behavioral sciences themselves are also leading toward an applied social technology. While the laws of behavioral science rarely can be stated in concise equations, such as Newton's Law of Gravity, these laws can be explicitly stated in the form of computer programs which simulate the interaction of multitudes of individuals. Recently this has come to be accepted as an equally valid form for scientific laws. Simulation of social systems is a necessary, but not a sufficient, step for applying behavioral science. An extensive data base on human interaction in society is also required; social engineers need to have the same level of experience with operating "pilot plants" and building small-scale societies that is required for large engineering projects.

In 1985, the Philadelphia Futurists set up an "Individual and Society Action Group" which met regularly to look into the matter of gaining hands-on experience with small social structures. Following the logic of Rogers in his book Diffusion of Innovation, the Group recognized that a demonstration project was required as the next step. Demonstrating a "bench model" social system is a lot harder than the equivalent for a physical system. First, goals must be defined. There was no a priori equivalent of the relatively well-defined NASA goal statement: carry three humans to the moon, and return them to earth. The tentative goal identified by the group was to synthesize an ethnic group, or sub-culture, in which cooperation is the norm, with: diffuse authority, encouragement of creativity and individual differences, propagation of cultural memes through the children, and interaction with the surrounding general society. It would also be able to recruit volunteers for the first generation, while being in better balance with modern technology and planetary resources.

Second, the entities which are involved in the construction of a social system are human beings. Obviously people cannot be treated as inanimate bits of silicon crystals, copper wire, and structural steel. Test models and mistakes cannot just be thrown away. People have their own desires and individual goals, and must participate in any Social System Project on a completely voluntary basis.

Third, a social system cannot be stopped while working on it. Modifying a social system is dealing with a living entity rather than with a machine. But engineers have learned how to modify, update, and repair systems such as energy supply and communications while keeping the services available at all times. There is no inherent reason why humans can't find ways to do the equivalent with social systems. We must follow the example of evolution, rather than revolution.

And fourth, there are grave ethical difficulties inherent in developing and applying "social engineering." Failure could destroy the happiness or even the lives of many participants, while "success" might lead to increased capability for totalitarian governments to control their people. All humans tend to define "desirable" as being "like me," and "what I am used to." But, there are equally difficult ethical problems in the development of scientific medicine, and ways have been found to balance protection for the individual with the greater good of humanity. We feel that a relatively small project can limit possible damage, and the ethical standards of the organizers will serve to minimize other risks.

The conceptual work of the Individual and Society Action Group of the Philadelphia Futurists implied that the next step was to actually organize an experimental sub-culture, which we named the "Family-Community." It was recognized that this work would not be supported by government or a similar outside agency; therefore it would have to be a grassroots effort by the voluntary participants themselves. A preliminary assessment of attributes for the prototype Family-Community led to the following design constraints: 1) above some minimum size (so interaction reinforces group memes), 2) close-by living (to maximize face-to-face interaction), 3) education program (to pass memes

to children and outside recruits), 4) economic base within group (for independence from outside pressures), 5) outreach (to build membership for first phase), 6) religious philosophy and rituals (to build group commitment), and 7) social and recreational program (to prevent burnout and make it fun).

That was as far as the Philadelphia Futurists carried the project in 1986. Since then, the two authors have continued with the work by organizing an ongoing project to build the ethnic sub-culture. The name was changed to Kehillat Mishpakhot (Community of Families, in Hebrew), in response to point 6 above. Among the half-dozen active families, a high proportion were Jewish or part Jewish, and Judaism seemed the best base on which to develop the necessary religious philosophy and rituals.

The Social and Recreational Program (point 7) has been moving well; and mutual support through babysitting and other help has facilitated "face-to-face interaction" (point 2) with some "close-by living." As Rogers points out in *Diffusion of Innovation*, ideas with high risk are slow to spread; so we are not surprised that point 4 (Economic activities controlled by the group) has made the least progress. Recently, a committee of Kehillat Mishpakhot members have laid out the "Family School" (point 3) to start this fall.

In conclusion, we would like to state that a rich variety of memes is a feature of a healthy society. (Just as a rich variety of species indicates a healthy eco-system, and genetic diversity is characteristic of a healthy species.) In the future, it should be possible, even common, for individuals to deliberately choose to live as members of an ethnic community. These intentional communities would not necessarily be the ones in which the person was raised, or even ethnic groups already in existence. Individual freedom includes the right of voluntary association, and even lifetime commitment, to a larger group and purpose.

Today, few individuals with higher education in the western world participate in group living, such as intentional communities, *kibbutzim* in Israel and the Native American tribes. That should not blind us to the possibility of finding individual fulfillment

in such a lifestyle AND the potential synthesis of stable social structures which have minimum environmental impact. The Kehillat Mishpakhot motto is "Making Idealism Work."

For those who wish to know more about the Family-Community concept, its implementation in the Kehillat Mishpakhot group, and/or to participate in the project, contact: Ernest B. and Elaine H. Cohen, 525 Midvale Avenue, Upper Darby, PA 19082; (215) 352-2689.



Mutual Caring Makes For Community

by Judson Jerome

The following article first appeared as a Letter to the Editor in the August 30, 1989 issue of the Yellow Springs News.

For the past few weeks the *News* has been full of thoughts of community. It brought to mind the issue of the *Kettering Review* focusing on community that editor Bob Kingston and I (associate editor) are now putting together. Like all issues of KR it is devoted to issues that pertain to how democracy works, with a view to making it work better, both internationally among nations, and nationally.

Some of you may be familiar with the National Issues Forums, held each fall and winter in forums nationwide on specific issues affecting our welfare. In these forums citizens meet with policy-makers at all levels of government and discuss among themselves problems that involve some give and take, some finding of common ground, in order to arrive at consensual approaches to solution.

That, I believe, is the key to successful community: recognizing that when opinions are in conflict, each side must learn to listen to and recognize the values cherished by the other in order to find common ground. No one wins unless everyone wins.

Behind the ideas of nation and society are structures of family and community which are not contractual. Our parents sign no promise to devote their energies and resources to protecting and raising us, and we have no legal obligation to support them in return

when they need our help. Nor, when we move into a neighborhood, are we legally obliged to care about, to tolerate, to assist at times the folks who happen to live next door or down the block. Yet without those ties that we all intuitively accept, civilization would crumble.

Ineffable as personal love, communal adhesion, like the cooperation of hunter-gatherers in bringing down giant beasts for mutual consumption, is as necessary to our lives as fresh air and water. We rely on oncoming traffic staying on the other side of the road. We rely on eyes, and caring, of strangers on the seas when our craft is overturned by disaster. What makes a good community is that quality of mutual caring. Regulations and contracts cannot make it happen.

Today the sense of community thrives through new networks of association. Richard Jones, who often writes letters to the editor, lives at the Friends Care Center and communicates with a vast number of people around the world by tapping out messages with a pointer on his head (and his partial use of a finger on his left hand) by modem. I have never met some of my best friends. They are poets and others who communicate with me by mail. Dr. Paul Webb, one of our friends in town, lives much of his life in the tiny community (20 to 40 people worldwide) who happen to share an interest in metabolic energy exchange, measuring the ways in which people exchange energy with their environments.

Yesterday I had a letter from a friend whom I have met only a couple of times (and those meetings brief) advising me very specifically and helpfully on how the meter of some of my recent poems had gone wrong. I know of only two or three people in the world who could, and would be willing to, do that.

My kids and their kids, scattered from Vancouver to Vermont, compose with Marty and me yet another community in which very intimate, supportive communication is constant and life-sustaining. And all this has nothing to do with regulations and contracts. And none of us could live without such relationships.

What we are concerned with in the village of Yellow Springs is the degree to which this kind of community feeling affects and can be

fostered by our daily behavior in regard to those who do happen to live down the block or in this particular patch of south-central Ohio.

I have lived in Yellow Springs off-and-on since 1953, and was in love with the village before I moved here. I wrote a film, I See a Village..., about Arthur Morgan for his 90th birthday) produced by Richard Kaplan Productions), that is available at Antioch for groups that would like to see it, documenting Morgan's commitment to community, a heritage to which all of us owe much.

I wrote a book, Families of Eden: Communes and the New Anarchism, about intentional community: communities formed, as the Pilgrims formed theirs, by people who chose to live together. In some respects, Yellow Springs is an intentional community.

American history is characterized by two conflicting thrusts. People have settled because they wanted to get away from somewhere else, and what long seemed a limitless frontier invited them to pull up and plant their dissatisfaction elsewhere. That can generate a lack of commitment to any particular community. Sometimes we use space as a convenience, not truly a home. Yet, unlike Europeans and most people in the world, Americans have always been, as well, a people who have been able to choose where they would settle.

I hope we always maintain a Yellow Springs that people would choose to live in, and that we find the means to make it possible for people of immense variety to make that choice and, in doing so, make a commitment to preserve the qualities that attracted them. On the whole, I think that is what most of us have done.

The issue of the Kettering Review that will come out in September focuses on community. There are essays by John Gardner, Benjamin Barber, and others that address the question of how we can best foster values that cannot finally be legislated. If you would like a copy, or like to receive the Kettering Review regularly, write us at 200 Commons Road, Dayton OH 45459, or if you live in Ohio, call 1-800-523-0078 and if you live elsewhere call 1-800-221-3657, and ask us to put you on the list. No charge.

Further Commentary On The Conference

Regeneration Centers

by Tom Dunham

Community Service has, over the years, heard many methods tried and untried aimed at the improvement and rejuvenation of communities. Yet a more basic question is how do we recognize a sound community improvement proposal? What are the criteria that distinguish a workable plan from unsound proposals? At Community Service's 1989 fall conference held in Yellow Springs, Ohio, Ron Shegda of Emmaus, Pennsylvania, went a long way toward providing an answer. Shegda, who is President of New Generation Press in Emmaus, is active in the Lehigh Valley area of Pennsylvania in regeneration projects that he hopes will enhance its economic and social viability. More on this practical aspect later.

What are the standards by which Shegda judges his own activism and that of other community projects? Briefly the projects must meet an ecological standard, as well as a social justice and a spiritual standard. Ecology refers to reducing waste, reducing pollution, and in general, living in harmony with the earth. Community projects that provide an opportunity for all to participate, that reduce inequities, that reduce racial and other barriers, would meet Shegda's criteria of social justice. The spiritual aspect of regeneration provides the bonding, the glue that holds the project together. It refers to the kinship and the vision that provides a clear path to regeneration. Once these standards are met, any given regeneration project has a much better chance of succeeding, according to Shegda.

As Shegda moved into the practical aspect of his work, he spoke of establishing regeneration malls in communities. If the shopping mall epitomizes the modern throw-away society, the regeneration mall or repair mall would represent its ecological counterface. For convenience the regeneration mall would house, in a single location, craftsmen, carpenters, mechanics, plumbers, and do-it-yourself types. These individuals would rejuvenate the melange of products that now end up

in the local landfill--refrigerators, electric motors, sleeping bags, storm windows, etc. But a regeneration mall is more than the nuts and bolts. It is a center where pride in working with one's hands is valued for its own sake. It is a place where apprentices without regard to education and background can be trained, where recovering drug abusers and dropouts can find fulfillment. It is thus a place where social justice is found.

Because a regeneration mall counters obsolescence and reduces waste, it becomes a force for the practice of ecology. Shegda sees regeneration malls as centers of rebirth and hope, not only as rebirth of physical objects but the rebirth of human lives. These malls therefore have a spiritual aspect.

Thus, a regeneration mall meets all three of Shegda's criteria of a successful revitalization project. With these standards in mind, we may well ponder the various projects that pass for "progress" in our own communities. Would the local chamber of commerce's plan for an industrial park meet these standards? Or would the industry desired destroy the ecology and deny the ideal of social justice by limiting the project to the highly skilled who have a union card? Housing projects are constantly designed. Using Shegda's criteria, we are now in a better position to judge whether the project should go through, be redesigned, or terminated.

In his home area, Shegda has been referred to as an "idea man" because of his many plans for regeneration, but perhaps his best idea is the formulation of standards by which to measure community projects.

Workshop Of Larry Martin

by Phyllis Cannon

Larry Martin's workshop on Recycling, a Tool for Local Economic Development was a group of people well aware of the problems of waste disposal and eager to discuss the points made in his earlier lecture and to explore practical possibilities.

It was agreed that the most important part of "regeneration" is to change our attitudes and practices as consumers. Buy less, change attitudes on what is "necessary" and see that the things we buy have qualities of durability and repairability (are packaged less elaborately and are made of the most appropriate and energy-efficient materials). It was agreed, too, that it is critically important to educate ourselves and all people on these matters if our planet is to survive.

Larry stressed that trash should be recognized as a valuable resource and should stay in the community as long as possible. This creates anything from more simple jobs, such as sorting, to new business and industry, leading to a more healthy, self-sufficient local economy. An example of this could be disposal of paper. The sorting of white paper pays more money as does various other practices such as bailing, or making paper into pulp. The aim of a community could be the use of and production of paper products. Recycled paper makes a very superior wallboard. It makes excellent containers and good packaging materials and, of course, all the uses of regular writing papers. It is a valued art material in papier-mache objects and toys. Likewise, glass could be kept in the community longer and bring better prices by sorting, cleaning, and powdering. Plastics could be chipped or extruded and bring in greater dividends. As it is, most communities are paying great sums to haul away their trash to go into the ever more scarce landfills, or to refuse burning which contributes to our atmospheric pollution, or letting outsiders reap the benefits from whatever recycling is done.

A list of ideas discussed ranged from worms in a barrel in the basement for compost making, a rental store for washable dishes for large crowds, paying news boys and girls to pick up old papers as they deliver the new, to building products such as rubber-polymer flooring and decorative blocks.

There is a need for well designed sorting cans to replace the old "altogether" garbage cans. A small garden cart with big wheels can contain as much as eight compartments.

There are facts to disperse...one ton of paper saves seventeen 6"-diameter trees...

every person in the country accounts for six pounds of waste a day...plastics used a few minutes to drink pop take 200 years to disintegrate, harming wild life with which they comes in contact.

The system is geared for a demand for disposables which are repurchased over and over... toys, clothes, gadgets are thrown out to be bought again and again new. Production is greater than demand so the system has to expand. A business is considered a failure otherwise.

Waste management is one of our largest industries, but we can oppose this by keeping our "valuable" resource within the community. The self-sufficiency and self-reliance created for individuals, groups and community is an extra bonus.

Questions Considered By The Panel

Responses by Ernest Morgan

Would a major depression in the economically advanced countries save our lives and the planet?

Whether the coming depression will save our lives and the planet depends on several factors.

If there is a strong popular movement for the restructuring of our values and the creative restructuring of our economic life, then a depression may provide the impetus needed to "save our lives."

Lacking such a movement, the impact of the depression may push society in any of several directions. In Germany the depression of the 1930's was a major factor in the rise of the Nazi regime. There were, of course, other factors in that situation such as the defeat of Germany in World War I and the short-sighted folly of the Versailles Treaty.

In America, on the other hand, the depression called forth the New Deal, which was positive in its social orientation. Had the U. S. Administration been in liberal hands--instead of conservative--at the onset of the depression, it is quite possible that our country would have swung in a reactionary direction, as in Germany.

The depression was not solved by the New Deal, but merely postponed through government borrowing stimulated by war and preparation for war.

The onset of a future depression is not a question of "if" but of "when." It can save us, and the earth, only if we are able to build, in advance, an effective movement to promote the restructuring I have mentioned above. The problem before us is to build such a movement.

Is recycling a distraction that keeps us from facing the need to reduce consumption?

On the contrary, recycling can serve as a token of commitment. It can bring the issue squarely into each home and business and thus encourage a more active facing of the issues.

In fact, recycling is one of the most effective ways of arousing public concern and getting people involved in the basic problem.

What can be done to minimize the conflict between saving the planet and keeping the economy strong?

This is one of the most critical problems faced by modern society. In my opinion we are faced by a grave crisis in values which, unless we are able to resolve it in the near future, will wreak havoc in the world. Ostentation, exploitation and competitive greed seem to dominate our society. Rampant consumerism--"eat more, wear more, waste more"--seems to be the order of the day. "Growth" has become a fetish. A Vietnamese critic characterized us as having "a garbage culture."

This ties in with the problem of an economic system which, while highly productive and technically efficient, creates a serious maldistribution of ownership and income which, in turn, results in a serious imbalance between producing power and buying power. This imbalance has traditionally been remedied by the expansion of industry and of debt. Without one or both of these expansions, at an ever-accelerating rate, the system will collapse. The depression of the 30's was never solved, but merely postponed through borrowing, stimulated by war and preparation for war. America's private debt is now about

\$5 trillion and the Federal debt almost half that amount. This is a form of medicine which must be taken in ever-increasing doses--until it kills the patient.

The entire process is, of course, disastrous to the ecology of the earth. Few people realize the magnitude of the ecological crisis. The phytoplankton in the oceans, which are the basis of virtually all marine life, and which produce some two-thirds of the world's oxygen, are steadily diminishing through pollution. In addition they are threatened by the reduction of the ozone layer.

An estimated six billion tons of topsoil are lost each year, through improper farming and overfarming. The world's forests, which produce most of the land-based oxygen, are rapidly disappearing. The water table is falling in vast areas. Likewise, the deserts are spreading. The greenhouse effect is starting. Air and water are increasingly polluted. We are running out of landfill space. In the face of all this, the human population is increasing at the rate of 240,000 per day. (1,000 more people every six and a half minutes!)

Either we wake up soon, and deal with this crisis or face the prospect of being reduced to a wretched mass of starving vermin. So... we need sweeping refinement of our habits and values--plus perestroika!

How can we live more satisfying and worthwhile lives while consuming less of the earth's resources than we do now?

We can indeed live more satisfying and worthwhile lives in ways that avoid the exhaustion and pollution of the earth. This calls for "quieting of our egos, simplifying of our lifestyles, controlling of our numbers, and more equitable distribution of the world's goods." The necessary changes represent a tremendous challenge to the human spirit, and to education, but a challenge we must meet if we care about the future of humanity and of the earth.



Recycled Paper Catalog

Features "Green Products"

Green products are, by design, those that minimally impact our global environment. Often they're made from recycled materials. Earth Care Paper Inc., one of the few mail-order distributors specializing in recycled paper, has been selling these hard-to-find products since 1983.

Earth Care was founded by two environmentalists who couldn't find recycled paper for printing their organization's newsletter. Now the 32-page recycled paper catalog is a valuable tool for many different kinds of customers. Businesses and government agencies have been targeted by the swelling docket of legislation to use recycled paper, but they don't know where to find it. Earth Care Paper is one of a small handful of office paper distributors listed in the EPA Hotline for servicing these small to medium-size businesses.

Gift buyers switching to green products have found an extensive Earth Care collection of cards, stationery, and gift wrap printed exclusively on recycled paper. The U.S. EPA and American Paper Institute cite this switch as the critical step necessary to close the recycling loop. Products that are recovered and reused not only don't become waste, but they conserve energy and resources.

According to World Watch Institute the production of recycled paper uses half the energy, half the water, results in 74% less air pollution and 35% less water pollution, and reduces solid waste going to landfills.

People interested in recycled paper and switching to green products can purchase holiday cards, stationery and gift wrap paper at Community Service, 114 E. Whiteman Street or contact Earth Care Paper Inc., Box 3335-GRN, Dept. 168, Madison, WI 53704, or call (608) 256-5522. To Contact the EPA Hotline for recycled paper Procurement Guidelines, call (703) 941-4452.

Editor's note: This is the Earth Care Paper Company's new address and phone number. Please use them instead of the ones given in the November/December Newsletter.

Arthur Morgan School, Celo, NC

by Alexander F. Bell

I'm sitting here at a picnic table looking at the changing colors on the slopes of the Black Mountains, and I'm struck anew by the incredible beauty of this place. As the students get ready for the fall hike, grumbling and complaining, I know from talking to alumni that the beauty and challenge, and even the discomfort, will all be part of the memories they will cherish of this place.

All of you who have watched AMS with concern during the last few years of low enrollment will be relieved to hear that we have 20 students this year and every reason to believe that this trend will continue. For much of the summer we actually had a waiting list!

Our student body seems particularly diverse this year. We have been approved by the federal government to accept nonimmigrant foreign students and have a boy from Hong Kong studying with us this year. We also have two children of alumnae. Five of the students have had home schooling for all or part of their education. Eight of the students have either lived overseas or have a parent who is originally from a foreign country. Five have connections with Montessori or Quaker education.

This summer the Carnegie Task Force on Education of Young Adolescents came out with their report on middle school education. It reconfirms and recommends many of the insights and programs begun by Elizabeth Morgan 27 years ago, such as:

Create small communities for learning where stable, close, mutually respectful relationships with adults and peers are considered fundamental for intellectual development and personal growth. Ensure that every student is well known by at least one adult.

Teach a core academic program that results in students who are literate, know how to think critically, lead a healthy life, behave ethically, and assume the responsibilities of citizenship, including service.

Ensure success for all students through the elimination of tracking by achievement

level and the promotion of cooperative learning; empower teachers and administrators to make decisions about the experiences of middle grade students; and improve academic performance through fostering the health and fitness of young adolescents.

Arthur Morgan School will always be unique, but it is gratifying to see our values adopted by a leader in mainstream education. It makes us more confident of our place in the 1990's.

Which brings us around to the purpose of this report: FUNDRAISING! We need your support and generous contributions if we are to continue to be able to offer this

educational opportunity to a wide range of students. It is wonderful to be back close to full enrollment (24), but tuition still does not cover all the school's costs, and over half the students (11 out of 20) need scholarship assistance. With more students, each gets a smaller cut of the scholarship pie. Coming out of 3 lean years, we have nearly exhausted our reserves and left undone many needed repairs, building projects, and purchases.

Now is the time to give generously. All gifts, large and small, are appreciated, needed and are tax-deductible. Arthur Morgan School, 1901 Hannah Branch Road, Burnsville, NC 28714.

Book Reviews

TORCHES REKINDLED, THE BRUDERHOF'S STRUGGLE FOR RENEWAL by Merrill Mow. Plough Publishing House, Ulster Park, NY 12487, 1989. 328pp., 25pp. photos, sewn quality soft-cover, \$12.00 postpaid.

Derek Wardle

Torches Rekindled continues the theme of Torches Together and Brothers Unite, which were mentioned in the Community Service September/October article on the Plough Publishing House. This book tells the inside story of the Bruderhof communities over the past 50 years, and especially from the beginnings in the USA in 1954.

Many from the intentional community movement had contact with brothers visiting the U. S. from Paraguay in the early 1950s or with the Woodcrest Community near Rifton after it was established in 1954.

The subsequent experiences--joys and sorrows, struggles and victories, separations and unitings, hard work and fun--are told with disarming frankness. Questions of leadership, individual responsibility, maintaining a gathered community while responding to broader social issues and needs--all these are touched upon--and above all what has kept the Bruderhofs together through these turbulent decades. This book is a must for anyone seriously concerned with community living.



HEALTHY HARVEST III: A DIRECTORY OF SUSTAINABLE AGRICULTURE AND HORTICULTURE ORGANIZATIONS 1989-1990, Deborah Preston, editor. 1989, 160pp. \$16.95 from Potomac Valley Press, Suite 105, 1424 16th Street, NW, Washington, D.C. 20036.

Kitty Jensen

The major part of this book is an alphabetical listing of over 1000 sustainable agriculture organizations from 69 countries. Some entries contain only a name and address, but many also include a description of the organization's philosophy, purposes, services and products. These descriptions, up to a page in length, appear to have been written by the organizations themselves, and often give the reader a sense of the personalities involved.

The organizations listed range from individuals to family farms, communities, networks, suppliers, schools, research institutes, and government agencies. Community Service, Inc., is one of the organizations included.

The remainder of the book includes a subject index, where organizations are grouped under such headings as Apprenticeships, Conferences, Markets/Marketing, Pest Control, Seed Sales, Workshops, etc.; a geographical index, where organizations are listed by country, and in the U.S. by state; and a description form for organizations that would like to be included in Healthy Harvest IV.

Readers

Write



ABOUT THE CONFERENCE

Thank you so much for planning such an excellent conference. It truly was the best I've attended in a long time with respect to disseminating worthwhile, practical information. How wonderful it was to gather with like-minded people, too. Thanks for arranging such a delightful host family. Ross and Mary Morgan were the epitome of graciousness. I have already sent off some of the information to other friends and am in the process of incorporating it into my own curriculum.

What a wonderful article by John Blakelock. I'm having copies made to send to friends who were genuinely interested in the conference. Looking forward to the next Newsletter and seeing Yellow Springs again in June.

Doris Madison, Florissant, MO

ABOUT THE NEWSLETTER

Thank you again for a wonderful Newsletter! "Reciprocity Economics vs Exchange Economics" was inspiring and good reason to change one's lifestyle. Articles like these are the reason I subscribed to your Newsletter.

I was more than surprised to see my comments about the newsletter in the "Readers Write" section. Also in that section was a letter about Henry Geiger's MANAS. I first learned of MANAS in your July-Aug 1989 Newsletter and have been reading it ever since. It's my hope our generation will have more people like Henry Geiger and Arthur Morgan to inspire us.

My reason for writing was to order a copy of Simple Living Investments. Your review (to learn while young how to live fully but simply) sounds like good advice!

Hank Nadu, Lancaster, PA

Concerning "Reciprocity Economics vs Exchange" Economics which appeared in the Nov-Dec issue of the Newsletter, the word "reciprocal" does not quite satisfy the economics in Futures. The word "mutual" and the word "communal" are more accurate for our design.

Our pasture is not reciprocal, it is mutual. Our watertank is not reciprocal, it is communal. Plenty and abundance are not swapped,

traded or bartered. In community the goods and services are shared as each has need, more than reciprocity.

James Wyker, Futures, Berea, KY

Announcements

FOR CONSCIENCE SAKE

Through Dorothy Andersen of the Pima Friends Meeting in Tucson, AZ, we have acquired some copies of the novel For Conscience Sake by Solomon Stucky, Mennonite author and scholar.

John Stoner, Executive Secretary, Mennonite Central Committee says about the book: "For Conscience Sake recounts the conscientious objection of three generations of a Mennonite family in Kansas. The sights and textures of Kansas farmland are interwoven with the struggles of conscience faced by young men in time of war. From a plow in the sun-warmed soil of Kansas to the jungles of the Pacific to the sixties peace rally in Washington, D.C., you walk with father, son, and grandson in the search for the way of peace."

"This book has been enjoyed by people of all ages from about 13 years up. It is a gentle, questioning book. You may have friends and relatives for whom it would be an ideal gift," says distributor, Dorothy Andersen. Because Herald Press no longer carries this book, Community Service is able to sell this \$10.00 book for \$3.00 postage included.

GLOBAL EXCHANGE

Global Exchange is a nonprofit research, education, and action center founded in 1988. Our primary objective is to help advance the internationalist citizen movement by building people-to-people ties between the U.S. and Third World. Our Reality Tour and Activist Program takes groups of U.S. citizens on two-week travel seminars to the Third World. Our goal is to provide people with the opportunity to visit the Third World on a low-cost trip which supports rather than exploits the economy of the country we are visiting. We provide a comprehensive follow-up program so that participants will both continue to support the grassroots efforts they witness and build a stronger network amongst themselves.

For more information contact: Laurie Adams, Building People-To-People Ties, 2940 16th St. #307, San Francisco, CA 94103; 415/255-7296.

**OHIO ECOLOGICAL FOOD & FARM ASSOCIATION:
ALTERNATIVE AGRICULTURE**

"Considering Your Alternatives...." the 11th Annual Conference of the Ohio Ecological Food & Farm Association, will be held March 3-4 at the St. Stephens Community House in Columbus, Ohio. Workshops will feature updates on a variety of farm methods and markets. For information write: OEFFA Conference, 209 Sample Road, Oxford, OH 45156; 419/687-7665.

RECYCLED PAPER

We have decided to use recycled paper for our Newsletter, Booklist and brochure to save trees and pollution. (See article on p.8 of this Newsletter.) However, until there is more demand for recycled paper, it means our costs are up. We ask that those of you who are able to do so, please consider increasing your tax-deductible membership contribution to Community Service when you renew your membership. It will also help us if you can renew near the date which appears above your name on your mailing label, rather than let several months go by.



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Membership

Membership is a means of supporting and sharing the work of Community Service. The basic \$20 annual membership contribution includes a subscription to our bi-monthly NEWSLETTER and 10% off Community Service-published literature. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a nonprofit corporation which depends on contributions and the sale of literature to fund its work so that it can offer its services to those who need them. All contributions are appreciated, needed and tax-deductible. Due to added postage costs, overseas membership is \$25 in U.S. currency.

Have Your Friends Seen The Newsletter?

Please send the names and addresses of your friends who might enjoy receiving a sample NEWSLETTER and booklist. (If you wish specific issues sent, please send \$1 per copy.

Editor's Note

We welcome letters to the editor (under 300 words) and articles (700-2000 words) about any notable communities or people who are improving the quality of life in their communities. Please enclose a self-addressed, stamped envelope if you wish the article returned. The only compensation we can offer is the satisfaction of seeing your words in print and knowing you have helped spread encouraging and/or educational information.

Editor's Note #2

We occasionally exchange our mailing list with a group with similar purposes such as the Arthur Morgan School at Celo or Communities Magazine. If you do not wish us to give your name to anyone, please let us know.

Address Change

If there is an error on your mailing label, please send the old label and any corrections to us promptly. It increases our cost greatly if the Post Office notifies us of moves, not to mention that we like hearing from our members and friends!

Consultation

Community Service makes no set charge for formal or informal consultation. Customarily, we ask for a contribution at a rate equal to the client's hourly earnings.

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You can tell when your Community Service membership expires by looking at the month and year in the upper left corner of your mailing label. Please renew your membership now if it has expired or will expire before 2/90 . The minimum membership contribution is \$20 per year. We do not send individual reminders to renew.

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